

DEVOTED TO THE ILLUSTRATION OF SPIRITUAL INTERCOURSE.

"THE AGITATION OF THOUGHT IS THE BEGINNING OF WISDOM."

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WHOLE NO. 63.

The Principles of Nature.

HINDOO MYSTERIES IN CALIFORNIA.

LOS ANGELES, CALIFORNIA, May 4, 1853.

CHARLES PARTRIDGE:

Dear Sir—In my previous letters I made mention of A. B. Pope's request that I should look over his collection of notes taken during the course of lectures delivered by Lehanteka. I have only a few hours to select and write out the inclosed communication; it is, accordingly, very imperfect, and having an opportunity to forward it by a passenger from this place, prevents me from correcting it. If it is deemed worthy of publication please revise and correct it according to your judgment.

Yours, truly,

R. W. HALSTED.

LECTURES AND PERFORMANCES OF LEHANTEKA.

The following facts were unfolded by a Hindoo priest, who also illustrates from the brain what he claims to be the philosophy of the human mind, as taught by the favored few of his caste. He likewise embraces in his lectures, to a private class, the philosophy of miracles and medicine. I observe a striking connection between his philosophy and that advocated by Buchanan in the *Journal of Man*, but his is evidently upon a larger range and a more rational basis, and he certainly has not conceived a theory and compelled Nature to suit it. He, however, denies having any knowledge of Buchanan's polar theory, of his agrarian philosophy, of the *Journal of Man*, and of a spectral organ. It may be that he went to Cincinnati, like Christ went to Egypt, led by the Spirit. Our Eureka State thus has three wonders worthy of notation: a medium who receives impressions by detached fragments of gold; a medium who circulates through society freed from arbitrary creeds, and this living celestial medium, whose name is Lehanteka.

His philosophy asserts that Nature, in all of her operative departments, labors to accomplish certain ends; that each end thus obtained, serves in some way to transfer matter from a lower to a higher state of refinement; that the natural object of our bodies is to organize mind; that science and religion are calculated to qualify minds for the next state of transformation; that the mind, strictly speaking, is a feeling (sensorial) substance; and that to accomplish its appropriate functions, it is endowed with an organized apparatus which serves to multiply and diversify its sensory powers, and to enlarge its capacity for scientific and religious instructions. This organized apparatus consists of the eye, the ear, the brain, etc., and by diversifying sensations and functions it enlarges the capacity of the mind to draw comparisons upon a sensorial basis. It is argued that the sensations occur upon mechanical, chemical, and functional principles, excited into action through a medium of molecular motion. Thus the eye draws comparisons by means of the mechanical and chemical properties of molecular motion, ultimating in figure and color. The faculties draw comparisons functionally, distinguishing between pain and health, vice and virtue, religion and wickedness, etc., and the strongest impression on a sensorial basis determines the quality and executive operations of the will, which "holds to the one and hates the other."

The difference between man and the animal race depends upon their relative number of faculties, with their comparative functional actions.

He asks, "Why are not all men like our priesthood?" and answers, "Because their faculties are not exercised through the same mediums and enlarged by the same kind of instructions, which are very simple when understood, as these are no other than simple operations in Nature, which, if carefully traced, are easily reduced to a science."

He observes that the feeling powers of the faculties of the mind are naturally only coextensive with the dimensions of the nervous circulation of the natural body, and that in order to enlarge the field of sensorial impressions, apparatuses are organized, uniting mediums of molecular motion external to the body, and thus objects at great distances are felt and compared. In like manner as above, when the nervous circulating medium of the faculties is united to mediums of motion unknown to the five senses, the mind is rendered celestial, and by the will-power the feeling functions of the faculties are placed in communication with objects without any opposing obstacles; and this, says he, our priesthood calls magic or celestial wisdom.

Passing on to the consideration of miracles, he develops the following theory: It is well known that the will exercises a controlling influence over the nervous circulation of the voluntary faculties and functions, and inasmuch as it controls this circulating medium, it also transmits and conveys impressions alternately; and in this way false or spectral impressions can be conveyed to the faculties by volition alone; and deceiving the porter at the door, you evidently deceive the whole household.

In illustrating the force of the will in controlling and projecting the nervous circulation, he requested us to retire to the adjacent room, and there exert volition on a piece of money or some other object, and promised that he would immediately point it out. Accordingly we presented him

with a dollar, in a sack containing about twenty other coins; he immediately pointed out the identical dollar. After testing him in various ways, we concluded to present him with a sack of dollars, without exerting volition on any one of them. On examination he said we did not exert volition on any of the dollars: "But," says he, "I can determine that by examining the faculties of your minds." Accordingly he presently pointed out a man, and observed, "You proposed to exert no volition upon the money, and your companions agreed to it." His answers were all correct. "According to this power of the will," said he, "our priests perform their miracles, and they are performed on the same principles upon which rest the experiments of converting water into wine, preparing sweet bread, and causing the room to present the appearance of birds flying from wall to wall, and chirping, etc., with which I entertained and amused you."

In his lectures and illustrations on the philosophy of medicines, he says the natural forms of matter possess no energy or force of themselves, as all forces or energies are properties of imponderable matter. He remarked, that a peculiar force or energy is conferred upon a substance during its organization in the chemical or vital laboratories, and when this energy or force is brought in contact with the nervous circulation, it either operates in harmony with the functions and forces of the organism, or otherwise will disturb them more or less. If it deranges the natural functions and forces, it is then claimed as a medicine.

He remarks that there are three laboratories organizing an imponderable energy, and conferring it upon medicines—the chemical, vital, and mental. The latter can project a portion of the nervous circulation upon a neutral substance, and volition may endow it with a specific energy or force, which can be best accomplished by depositing the substance in a vial, and shaking it, with a specified object in the volition. This is a harmless and a safe process, but is rather too slow; "and for this reason," he says, "I prefer to enter the celestial state, and expel from the body the mortal accumulations of the nervous circulation, which are frequently very numerous, disturbing the functions and the nervous circulations throughout the body." He illustrated the above by curing pains of several persons belonging to his private class.

"A disease," he said, "was called an evil spirit by those who are not of the blind leading the blind: in other words, a portion of the nervous circulation escapes from the nervous structure, and becomes a lawless fluid or energy, assuming a new set of actions, which disturb the natural functions and forces of the system. This is readily demonstrated by having some one in the celestial state, and requiring him to examine a diseased person. A pale fluid, resembling fog, will be discovered revolving in a circle, or in alternating motions back and forth between distant points in the body. This is a lawless fluid setting up a set of local movements and actions of its own, thus disturbing the harmony of the nervous circulation, and of the functions and forces connected with the machinery of molecular motion."

Lehanteka is in possession of a copious fund of knowledge, both ancient and modern, and, withal, is a good English philosopher; and from an inspection of his phrenological apparatus, it is evident that Nature has endowed him with a masterly mind. And, as my father paid to have my faculties trained and educated in the most fashionable schools of medicine, and as, moreover, medical theories, like remedies, are continually changing, I claim the right to touch on the delicate questions of our science. Bichat says the science of medicine consists in "the restoration of the altered vital forces to their natural type." This is the philosophy of Lehanteka. Dr. Martin Paine, of the new University, New York, has established the fact that medicines operate on the system like diseases, and this is the true meaning of allopathy, and good medical authority. Hippocrates says, "There are two modes in the cure of diseases: the vulgar or common, and the secret. The former consists in the use of lesions, and in the latter there are times when the mind can discover the diseases of the internal organs, and the remedies thereof." This is also a good medical authority, and clairvoyance must be true. Brusai says, "If mesmerism be true, medicine is a humbug." This also is good medical authority, and accordingly mesmerism is a humbug! Alas! what shall an honest man determine on, especially when it is not his interest to take pay for administering poison? One authority says, "Locate a disease by a medicine to cure a disease already located." Another authority says, "Restore the altered vital forces to their natural type." Well said; but they are certainly not to be restored by the use of remedies that operate like diseases. Since Dr. Richmond is evidently fond of intellectual exercise, he will confer a favor by answering the following question: "If medicines operate like diseases, disturbing and deranging the functions and forces of the system, upon what principle do you justify their use?"

A. B. POPE, M.D.

Any knowledge which is not an internal consciousness as well as an external fact, is no better than sunlight reflected from the moon.

INTERESTING SPIRITUAL MANIFESTATIONS!

Being at the house of some valued friends on the evening of the 21st April, I met with an interesting circle of Spiritualists; and, though a private circle, yet a few facts in connection with it will subserve the cause of human progress. With some self-denial I endeavored to sketch the manifestations as they transpired; and it was self-denial, as I was compelled to keep my mind, eyes, and hands on the paper, and hence lost much of the beauty of the scene, for there was nearly as much interest in seeing as in hearing. I do not pretend to have the exact words, in all cases, but am sure that I have preserved the sense.

At the commencement of the circle, there being six or eight mediums present, more or less developed, two went to one of the principal mediums, and after a few moments, the three, being more or less magnetized by spirit-agency, went to a gentleman known to be susceptible to spirit-influence, taking with them the rest of the mediums, and formed a circle around him.

After presenting a succession of the most beautiful tableaux—first encircling him with their hands joined and raised toward heaven, then forming a sort of alcove over him, then kneeling apparently in deep devotion, then rising and assuming the most graceful attitudes—one of the mediums chanted *extempore* a most enchanting lay, from which the writer caught the following:

"The spirit from the happy home will whisper heaven to thee, love. Love, oh! love, thus it will be a beautiful lay. Chant, chant, light is the crown of Love! Joy, joy to-night in the bright heaven above."

At this time it seemed that all the mediums were clairvoyant. The one who had been thus surrounded, arose gradually during the first address of M., and the following drama, purporting to be dictated by spirits, was most impressively spoken and acted.*

[SCENE.—My friend's parlor; seven mediums entranced, and standing in a group.]

M. Angels are around thee, and whisper to thy spirit. Brother, awake and listen—awake from thy stupor; angels would bring light, love, and peace to those they are now embracing. Oh! now, listen to the echo of angels' songs. Those bright messengers are shedding their light on this and every heart. Here they would especially center [pointing at B.], that they may bring forth the harmony by which each spirit is kept in peace, unity, and joy. Awake, then! awake, oh, awake! Earth must hear from us. Behold the light that beams from on high! Canst thou not feel the sweet influence of light and love from the bright Spirit-home? Men of earth would pervert and destroy it, but, behold, all their efforts are vain and foolish! Man, thou art feeble; thou dost quake when the thunder rends the air, and, oh! how little dost thou see of that Power that shall bend every knee in humility. Again, we will speak through thee, our brother; our child, awake, and we will whisper to thee from above; we will emancipate thy spirit, and cheer thee with the vision of Glory and Perfection.

B. Awake! awake! It is fit that man should awake when all Nature is bursting into life. [The reference seems to be to the starting of vegetation in the spring-time.]

M. Awake, not simply to the voice of the spirits, but in tones of thunder.

C. Let the eternal light burst forth! Let it flash out and illumine the darkness of earth.

M. Hast thou ever conceived of so glorious a sight? Look and listen, and speech will be given thee. Upward, upward should we look always; upward, upward, and shout the praises of the Eternal Father.

B. The voice of the creature seems powerless, when the theme is so unspeakable, solemn, and sublime! O man! thy voice is too feeble, yet how canst thou be still when all manner things are eloquent in praise. A voice comes from every thing that has life, and from things which men call dead. Is there not a vital energy—an intelligent presence among these lifeless elements? Do we not feel the pulsations of hidden life in these inanimate objects? They move before us, and leap at the silent action of our minds. The voice is everywhere—in the flowers that adorn every hill and vale, in the fruits of the field, and the forests that clothe the lofty summits, in earth and sea and air, and in the dazzling splendor and sublime harmony of the Univercolium, it speaks in gentle, thrilling, or thunder-tones! We feel as well as hear the utterance. The voice moves over all, and in all, and every trembling fiber vibrates as though the fingers of the Eternal swept the chords of Being to notes of Inspiration. That united voice is grand as the harmony of the Spheres, and sweet as the songs of angels which dwell in the heaven of heavens.

C. 'Tis the voice of Him who walked in the garden of Eden, in the cool of the day, and held converse with the parents of the race.

* I do not feel at liberty to intimate who the mediums were, and will, therefore, distinguish the principal actors by the letters M, B, and C. It is proper to say, however, that the mediums were but little acquainted, two of them never having met each other before.

M. 'Tis the same voice that proclaimed salvation to the wondering shepherds on the plains of Bethlehem.

B. It is the voice that in the beginning said, "Let there be light; and there was light."

C. 'Tis the same voice that said, "I am the first and the last, the beginning and end of all things."

M. It is the same voice that said to the supplicating leper, "I will, be thou clean."

B. It is the voice that spake to him from whose mind the light of reason had gone out. There was a strange, wild expression in the maniac's eye, his garments were soiled and torn, and his matted locks floated loosely over his terrible brow. And the voice came to him—he listened, and was calm. I paused a moment, and he appeared "clothed, and in his right mind."

C. 'Tis the same voice that said, "Love one another," as dear children of one common Father, that ye may enter heaven.

M. 'Tis the voice that said to the benighted, "I am the Light of the world." * * * * * The same voice that said, "Unto me every knee shall bow, and every tongue confess to the glory of God."

B. It is the voice that speaks above the roar and confusion of moral elements, saying, "Peace, be still"—there comes "a great calm," and the spirit of repose visits the troubled hearts and ways of men.

C. 'Tis the voice that speaks to the heart with care oppressed, and says, "Peace," imparting it to the soul, and teaching the ignorant the wisdom that God imparts to every child.

M. 'Tis the voice that said, "Come unto me all ye that labor and are heavy laden, and I will give you rest." 'Tis the same voice that from the beginning breathed forth love and wisdom through every created thing. There is naught but is the object of his love.

B. And that wisdom shall comprehend the wants of the world; that love shall go down to the moral depths of humanity; that voice shall speak the great words, BE FREE! and it shall be so. Freedom shall come like a new evangel, and the hearts of men shall leap for joy. An invisible presence shall touch the eyes of the blind, and they shall see; the afflicted shall hear the word, and their hearts shall be comforted; the sorrowing millions shall listen to the voice, and a halo of light shall encircle the darkness of their lonely way. Heaven shall bend in perpetual benediction above the darkness and misery of the race. [Here was represented the benedictions of the angels, of which it would be impossible to give the reader any adequate conception.]

C. It is the voice that enters in and bids the human spirit seek a home above. Let all sit beneath the tree of love, that its protecting branches may overshadow them, and Progression's Law will lead them to the heaven of love.

[At this point the manifestations assumed another phase in accordance with the last sentiment given, viz., that Progression's Law will lead to heaven.]

M. Why, indeed, is it not strange! Where am I! Where am I! O where are we! What has happened! Why canst thou not tell me, brother, where I am? Beneath I see the earth; I see friends. Why, oh, why, am I drawn to earth? Canst thou enlighten me? Tell me, is this the transition from earth?

B. Peace, sister spirit, the earth is naught to thee. Earth is but a solitary speck floating in realms of illimitable space.

C. Canst thou not see Sister Charity standing ready to teach thee?

M. But, oh! is this the transition called Death? Am I, indeed, transported to that world? If so, then I have been mistaken; all my life was darkened. Indeed! is this Death? Has earth gone, and am I bewildered and lost?

B. Talk not of death, this is a more abundant and enlarged life. Let the earth depart, thou art not lost! No creature of God can ever be lost in His Universe, for the Divine presence is around, in, and over all.

M. Is this the spirit's home?

B. The home of the spirit is everywhere.

M. How astonishing! little did I ever dream of this—the friends of earth are attracting me—am I still to remain in this state of amazement? Ah! there is a gleam of light.

B. Patience, sister spirit.

M. Light begins to dawn! light gilds the mountains! Oh! I see yonder, those bright illuminated spheres.

C. By Progression's grand and eternal Law thou shalt reach beyond those glorious spheres.

B. Amen!

M. Ah! here I perceive, from the wisdom given me, that I have neglected to behold the light while below. The light has been kept from me. Oh! that I could be emancipated, and enter those bright spheres; but, alas! I neglected the Truth on earth. I neglected what would have taken me up there. But can I not fly? Transport me, oh, angelic ones!

B. Thou shalt go, but in the appointed way.

M. It is all mystery!

B. It may seem mysterious to thee, since thou art ever

looking downward to the earth. There is no mystery to him who is blessed with understanding. Look upward, and the mystery shall vanish in the light.

C. Thy soul will find a bosom on which to lean, where love casts out fear.

M. Then where shall I dwell? where I am? that by wisdom I may progress, till I am transported to the bright spheres above? May thy blessing, brother, sister, dwell around me that I may be instructed.

B. Peace be with thee.

M. Still they attract! ah! friends, I could not, with the light which has already dawned upon me, return to you. I would not be transported back. There is no charm to bind me to earth, but with my kind brother and friend I must seek peace and light; and oh! may I, by kind assistance, and the aid of bright angels, diffuse the Light below, that my fellows may see and know the Truth and beauty that allures me now.

B. Thy prayer is granted. Thy voice shall utter words of peace in the habitations of the lowly, and the light of thy countenance shall shine upon them.

M. But canst thou not direct me?

C. If they would lean on the bosom of love they would know, and they would roam through the fields where the flowers ever bloom. Is it a dark passage to the tomb?

M. No; the passage is not dark.

C. Nay! dread no more to launch on that heavenly stream.

Would you fear to have those waves roll over you, that you may rise an angel clothed in light, to meet spirits that wait to greet you? Then join in the bands of love; happy, happy love and joy. While the love of God is in the heart a little child art thou; closely are we clasped to the bosom of all who loved us on earth, while we have the love of God in his blest abode. Oh! assembled ones, could you but see the bright chain that encircles all present, you would then know it is good to be here!

M. Behold the angels! here again is mystery! how can they be transported from the dark spheres?

C. By Progression's Law.

M. This is a mystery!

C. No mystery; a child could see that by Progression's Law—that governs every child of mercy—every spirit may reach that bright and happy home.

M. Brother, hast thou not one word to explain this transition?

B. O ransomed one! to the free spirit all shall be revealed. Darkness and mystery will disappear, and will not tarry in its illumined presence. At length we comprehend, and our wonder is turned to adoration.

M. O when can I be free from mystery! How I long to dwell in that beautiful state! I can not see clearly what is beyond me.

B. I will solve the question—the mystery of life unfold! The great secret of being is to enjoy the present in a rational and true sense. Let not thy spirit be troubled concerning the future, but act now, that high thoughts and noble deeds may chime with the golden hours. Ever strive to acquire the lesson of the Present, and thou shalt comprehend all things.

M. By it I feel that my spirit will soon advance. Give me strength, that I may be made the means of instructing those who desire to attract me to earth.

C. [chanting] Sing of love, of joy, and peace. [The mediums all moving.]

M. O this light! I am transported to a brighter sphere! . . . [Speaking to B., who acted as guide], hast thou entered this sphere before me? Is this one of those bright realms which I saw from below? How delightful the emancipation! Am I to dwell here till my spirit shall feed on love and be full?

C. Contemplate the grandeur of the Eternal Home. How vast, how sublime, how enduring the love He sheds abroad! In this home "are many mansions." . . . Light will shine, and the darkened vision see more clearly.

M. How delightful and glorious!

C. Ah, sister! the half has not been told thee.

M. Look at yon group of dear little ones. How joyous and beautiful they are!

C. They are lambs in the fold of the Good Shepherd—

M. No more to go out forever. O for a place in that happy group!

C. Thou must reach it by Progression—'tis not effected in any other way.

M. I must still be satisfied, and wait for Progression to accomplish all.

C. Lean on love's bosom, in the happy, thrice happy home, and you shall join them. Lean on me; I will support thee.

[Here M. leaned on C., while C.'s arm was around her waist.] Fear not, we will joyously go on. I will cherish and support thee. Hear you not seraphic voices? Listen! now dance and be merry; be happy and full of love. Love, O love, as we go, as we go; a happy band are we in this home above, in the happy home above!

The foregoing was chanted, and then the representation ended in a dance or waltz by six of the mediums. B. alone, among those entranced, taking no part in the closing scene. After all the mediums (except M.) had returned to the

normal state, she sat down, called the circle around her, and proceeded to explain the design of the representation. The intention, she said, was to illustrate the condition, state of feeling, etc., and the progress of a spirit who suddenly left the earth-sphere in a comparatively undeveloped state. Its wonder and astonishment at the change, so different from what it had been taught to expect, is constantly exhibited. In its condition, immediately after the spirit left the body, is indicated; it is drawn toward earth by its former friends, its darkness and state of ignorance lead to vain questionings. There is great uncertainty for a time after the departure from earth. Then it is enlightened, cheered, and comforted by its guardian spirits. The dawning light discovers the neglect of duty and of opportunities on earth. A burning desire for emancipation succeeds, and it aspires to a brighter abode in the higher spheres. The spirit receives beautiful and sublime instructions from its glorious attendants. Its progress toward the superior spheres is rapid and full of delightful excitement. It arrives at a brighter abode, and seeing new beauties and glories still beyond it, desires to reach them, and is taught that by Progression's Law alone this can be accomplished. At length it stands in the midst of the angelic host, and the songs of the Seraphim break on the listening spirit.

The closing scene was designed to show us, faintly, the supreme joy and ecstatic delight realized in the happy, heavenly home.

REVIVAL OF FORGOTTEN MEMORIES.

SACKETT'S HARBOR, June 30, 1853.

MESSRS. PARTRIDGE & BRITTAN:

Gentlemen—Spirits, I believe, uniformly inform us that on their transition from the natural world to the Spirit-world, which appears much like a dream, their whole embodied life is opened in full view before them, like a book for them to read, together with the motives for each action. But, says the materialist, we can not receive this as authority, because we have no evidence that they are disembodied spirits. Give us some evidence of an embodied spirit going to that land and returning, and making the same statements in a natural (embodied) state and we will believe then. The inclosed case, cut from the *Rome Daily Sentinel*, appears in point.

MEMORY QUICKENED IN DROWNING.

The following circumstance, vouched for as true, is one among many instances in which the memory has received a remarkable quickening in apparent drowning. Such facts are incontestable; the solution has never been satisfactorily.

Some years since, A held a bond of B for several hundred dollars, having some time to run. At its maturity, he found that he had put it away so carefully that he was unable to find it. Every search was fruitless. He only knew that it had not been paid or traded away. In this dilemma, he called on B, relating the circumstance of its disappearance, and proposed a receipt as an offset to the bond, or rather an indemnifying bond against its collection if ever found.

To his great surprise, B not only refused to meet the terms of difficulty, but positively denied owing him any thing, and strongly intimated the presence of a fraudulent design on the part of A. Without legal proof, and therefore without redress, he had to endure both the loss of his money, and the suspicion of a dishonorable intention in urging the claim. Several years passed away without any change in the nature of the case, or its facts, as above given, when one afternoon, while bathing in James River, A, either from inability to swim, or cramp, or some other cause, was discovered to be drowning. He had sunk and risen several times, and was floating away under the water, when he was seized and drawn to the shore. The usual remedies were applied to resuscitate him, and although there were signs of life, there was no appearance of consciousness. He was taken home in a complete state of exhaustion, and remained so for some days.

On the first return of strength to walk he left his bed, went to his book-case, took out a book, opened it and handed his long-lost bond to a friend who was present. He then informed him that when drowning and sinking, as he supposed, to rise no more, in a moment, there stood out distinctly before him, as a picture, every act of his life, from the hour of childhood to the hour of sinking beneath the water, and among them the circumstance of his putting the bond in the book, the book itself, and the place in which he had put it in the book-case. It is needless to say that he recovered his own with usury.

There is no doubt that this remarkable quickening of memory results from the process which in such cases is going on—the extinguishing of life. It is somewhat analogous to the breaking in of the light of another world, which in so many well-attested cases of death-bed scenes, enables the departing spirit, even before he has absolutely left its clay tenement, to behold and evince in the glories of the future state. Is it not a fair inference, that when the soul shakes off the clogs and incumbrances of the body, it will possess capacities for enjoyment of which on earth it was unsusceptible?

As regards the memory, it will be observed, by most persons, how readily in life we forget that which we do not desire to remember, and in this way we get rid of much unhappiness. Can we do this after death? This is an important practical question.

Much, very much remains to be learned yet respecting the laws governing Spiritual intercourse, especially the causes of deceptive communications, and the method of obtaining reliable ones. The purity of the medium does not always, I apprehend, determine the character of the communications. The cases reported, I judge, are much like doctors' cases—all cures. Many media are annoyed distressingly with deceptive and sometimes mischievous communications, while there are but few who receive those of a high order, or such as are entirely reliable. This, I fear, is often the cause of insanity, or of a distrust and disgust with spirit-intercourse; and this, I apprehend, may be more common than you suppose. Deceptive communications through pure media may be owing, perhaps, to surrounding circumstances prejudicial to a high order of phenomena; or, again, they may be intended to prevent our undervaluing intercourse with the Great Positive Mind, by showing us our dependence upon the Great Fountain and Source of all Spiritual instruction, and that we should not chiefly depend on our spirit-friends or relatives. This subject, it appears to me, should elicit the attention of all Spiritualists.

What has become of the "Conference" that drew out much light on such subjects?

Yours, respectfully,

D. S. K.

BURNS' LAST EFFORT.—We receive the following from a respectable citizen, who touches for the honesty of the medium.

MR. BURNETT: Dear Sir—Being desirous to witness some of the "Spiritual Manifestations" now so much talked of in this country and Europe, I attended a circle at the house of Mr. A. on Saturday evening last. While there, the following was received, purporting to come from the spirit of Burns, the great Scottish poet.

"Free many a gleam where music dwells;
Where like a bird my bosom swells,
The dreamy spirit leads me round,
Where birds sing, and sweet sounds
Rock me to rest, and soothe my soul,
Begin your song, for now I repeat,
Look up, kind friend, for heaven's sake—
Let's remember, God is Love."

Not so bad. Its faults may be excused on account of Burns having been a long time out of practice. If he had been "rapped up" out of a sound sleep when alive, he might not have made a much better improviser. He would not have published it, however. The medium is honest, we admit; but she has read Scotch, has she not? And try—*Philadelphia Daily Register*.

SPIRITUAL TELEGRAPH.

S. B. BRITTAN, EDITOR.

"Let every man be fully persuaded in his own mind."

NEW YORK, SATURDAY, JULY 16, 1853.

BEECHER'S REVIEW OF SPIRITUALISM.

There is an almost universal tendency on the part of theologians to magnify the events of the past, especially if they are recorded in the Bible. They derive the impressions, from which they are accustomed to act, from the records of Jewish archaeology, rather than from the more certain disclosures of modern science. Accordingly numerous occurrences, not extraordinary in themselves, are invested with a peculiar dignity and importance, while the parties referred to are no less prone to undervalue the present time, and to diminish the obvious significance of the most startling events.

"Distance lends enchantment to the view,"

and an ordinary circumstance, if recorded in the Testaments, or the Talmuds, assumes, in their minds, an imposing aspect. This is to be attributed, at least in part, to the difference in the style of ancient and modern narration. We are accustomed to use terms in a strictly literal sense; we state facts in naked language, and embody our philosophical conceptions in precise and definite forms of speech. But the Scriptures were not thus written. The Bible abounds in Oriental hyperboles, and should, we doubt not, be interpreted in a widely different manner. Nevertheless, when Mr. Beecher proceeds to contrast what he denominates the miracles of the present time, with the ancient Jewish wonders, he falls into the vulgar error of presuming that God is more essentially visible, even to us, in the mere record of what Moses saw, than he is in the actual events which we are personally called to witness. On this point our author says:

When God would found a dispensation, Egypt bowed beneath his stroke. Sinai quaked and blazed. Two millions of fugitives ate manna forty years, clad in undecaying vestments, led by a fiery cloud through a howling wilderness, where the awe-stricken traveler confesses their prolonged existence a perpetual miracle.*

When God would abolish the old dispensation, he became flesh, died, rose, ascended. And when he shall end the present, "the Lord himself shall descend from heaven with a shout, with the voice of the archangel and the trump of God."† Those who would parallel the portents of our time, with these divine sublimities, might learn humility, etc.‡

And what, we respectfully inquire, is there in all this that discloses the Divine presence and power in a more signal and glorious manner than they are elsewhere revealed, to other nations and other times? Under the universal providence of God, as seen in the order of human affairs, other countries, as well as Egypt, have been made to bow. The proudest empires have been literally overthrown, and the banks of the Tigris and the Tiber, as well as those of the Nile and the Euphrates, present scenes of mournful desolation to humble the pride and to rebuke the waywardness of man. Indeed, many nations have fallen when no new dispensation was to be founded. Other mountains, too, as well as Sinai have trembled and burned, and we venture to presume that the Divine Mind controlled the phenomena in one case as well as the other. Without intimating for a moment that Sinai, in the days of Moses, was subject to volcanic eruptions, we may still insist that the Omnipresent Mind dwells, and rules not less essentially, in Vesuvius, Ætna, Jarullo, or Hecla, than in Sinai. And what if "two millions of fugitives ate manna forty years," the present inhabitants of Arabia have been eating it a much longer time, without involving the necessity for any unusual interposition of Divine power. Hence the fact, as recorded of the Hebrews, may be far less extraordinary than it appears, when viewed in the peculiar light of modern theology.

It is well known that manna, of which there are several varieties, is a natural production of the East, and to this day it is carefully gathered by the Bedouins, who deem it the chief luxury of their country. It is said that the *Hedysarum alhagi*, of Linnaeus, usually known as the tamarisk, is found in great abundance in the Peninsula of Sinai, and that a species of the same genus (tamarix) is common in every part of Arabia. This tree or shrub is also found in several other eastern countries. We are not unconscious of the fact, that some theological writers assume this vegetable manna to be wholly different from that which nourished the Israelites, but we find no evidence to warrant the assumption. If a miracle was indeed performed to supply the necessities of Israel, it probably was not done independently of the productions and resources of Nature, nor did it involve an unnecessary or unusual expenditure of the Divine energy. Moreover, the other aspects of that "perpetual miracle" did not reveal the presence of Jehovah so clearly, as to prevent the people from relapsing at times into the grossest idolatry. So little, in fact, did they know of the Divine nature, that when Moses was out of sight the "awe-stricken traveler" was ready to worship a "golden calf."

But what if we admit that numerous instances of Spiritual intervention occurred to the Israelites, during their wanderings. We presume that their singular career was marked by the occurrence of extraordinary Spiritual manifestations. But it does not thence follow that Deity is more directly employed in the production of such effects, than he is in the uniform succession of natural phenomena. The latter are, most certainly, far greater miracles than the former. The theological idea of a miracle supposes that some law of Nature is suspended by the direct interposition of God. We do not believe that such laws are ever suspended, but that their local effects are sometimes temporarily interrupted by the special agency of some intelligence superior to man, is everywhere illustrated by undeniable facts. But the very idea that it requires a greater exercise of the Divine power to interrupt the outward and visible effects of an internal, natural law, than it does to produce those effects uninterruptedly, presumes that Nature has a power separate from God; for, if all the powers of Nature are derived from Him, the greatest of all miracles must consist in their universal and orderly occurrence. The idea of miracles, as entertained by modern theologians, is thus discovered to be essentially pantheistic. It virtually makes Nature superior to God—so much so, that when the specific action of a single natural law is prevented, it declares that a notable miracle is performed, while it can discern nothing miraculous in the legitimate operations of all the laws in being. Nothing can be more absurd than this assumption that the power of God is most manifest when, in the judgment of

* Robinson's Researches, vol. ii. p. 613.

† Beecher's Report, chap. viii. p. 62.

‡ See Niebuhr's Description of Arabia; also, Borchardt's Travels in Syria.

short-sighted mortals, the functions of Nature are suspended. If all natural causes and their effects forever exist, and perpetually occur, in obedience to the Divine will, verily, the eternal principles of Nature, and the orderly succession of her sublime manifestations, constitute the most stupendous miracle, and the clearest possible revelation of the immediate presence, supreme power, and divine wisdom of the Father.

We are told that "when God would abolish the old dispensation, he became flesh, died," etc., and we are required to admit this bold assumption and the implied inference, which is, that God has nothing whatever to do with the present Spiritual movement—that the manifestations are all the offspring of men and devils. We are not at all prepared for such an admission, for the substantial reason that we believe the Author of all still sways the scepter of the Universe. To us the idea that the Supreme Deity "became flesh" and "died," or that he has yielded the government of the world to evil spirits, is gross, sensual, and revolting, to the last degree. And, although it may be a cardinal idea in the popular theological systems, it too nearly resembles the folly of those who of old "changed the glory of the incorruptible God into an image made like to corruptible man."

Again, it is alleged that at the close of the present dispensation, "the Lord himself shall descend from heaven with a shout, with the voice of the archangel and the trump of God." And because this is not supposed to be realized in the events of the present time, it is confidently presumed that the current spiritual phenomena are not of Divine appointment. That Paul's language to the Thessalonians is highly figurative must be apparent on a moment's reflection. It certainly will not admit of a literal interpretation. The apostle intimates at most, certain startling events and revolutionary movements in the spiritual affairs of mankind, perhaps of no greater import than those which characterize the present age. It must at least be admitted from the tenor of the whole connection, that the events, intended to be described, were expected to occur during the natural lifetime of Paul and some of his brethren. The preceding and succeeding verses place this point quite beyond the pale of rational controversy, and I shall therefore be excused for introducing them in this place.

For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God; and the dead in Christ shall rise first. Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air; and so shall we ever be with the Lord.‡

If the events thus described are yet to transpire, at the close of the Christian dispensation, as Mr. Beecher distinctly affirms, it will appear that Paul who expected they would happen while he yet remained alive on earth was wholly mistaken. Moreover, if he was some two thousand years, more or less, out of the way with respect to the time, the rational mind must receive his testimony, concerning the events themselves, with appropriate caution.

We do not propose to discuss the so-called miracles of the Spiritual movement in this connection, but we may suggest that Mr. Beecher, in his contrast, may have estimated them at less than their value, while Spiritual phenomena in the land of Egypt may be rendered more imposing, by the force of early impressions and the "dim religious light" in which they are chiefly viewed. It becomes necessary to look through the medium of certain theological systems, in order to discern the superior power, intelligence, and Spirituality of remote eras. Having measurably dispensed with such media, the assumed superiority of what is ancient is not so manifest to us. We think there are more certain indications of the Divine presence and power in modern, Spiritual facts than in ancient, Oriental hyperbolisms, and Deity is ever most vividly revealed to us in the dispensations of His present providence.

* Rom. i. 23.

† 1 Thess. iv. 15-17.

AN ARCHBISHOP'S TESTIMONY.

The Archbishop of Dublin presided at a meeting of the Dublin Mesmeric Association a few days since, and observed, "That he was aware he had placed himself in a position which would draw upon him much of obloquy and ridicule, but he believed that he had shoulders broad enough to bear it." His grace also observed, "That he was a living monument of the truth of mesmerism, having suffered severely for many years from rheumatism. When the doctors had done their best or worst, as the case might be, he was advised to have recourse to mesmerism as a last resource. In the course of one week he was perfectly cured, and has never since experienced any severe return of the complaint."

It affords us some pleasure to record the foregoing statement of a distinguished ecclesiastical functionary, as it exhibits a striking and agreeable contrast to the conduct of many other dignitaries in the Church. Among the latter we well remember the case of a minister of a professedly liberal Church, in this city, who, several years since, was accustomed to call on Dr. S. S. Lyon and Mr. A. J. Davis, who, at that time, occupied a house in Green-street and were constantly engaged in the examination, treatment, and cure of disease, by mesmeric clairvoyance. While thus employed, Mr. Davis manifested very remarkable powers, and the reputation of his mysterious insight into the secrets of Nature and the principles of science, soon spread throughout the country.

It happened that the reverend gentleman above referred to was much out of health about that time. Being liberal in his views and willing to be treated by any body who would cure him without charge, he became a patient, and, on account of his profession, was "on the free list." The patient called often, as he expressed it, "to have his old bones examined," and so often as he called, said "bones" were duly examined, and such directions and prescriptions given to their owner as were deemed necessary to preserve his whole structure in a comfortable condition. Well, it transpired that "the earthly house of this tabernacle," owned and occupied as aforesaid, was repaired; but, subsequently, when Mr. Davis was denounced by the Church, the above-mentioned embodiment of osseous formations and liberal principles (!) also openly derided his claims.

"HINDOO MYSTERIES IN CALIFORNIA."

We invite the attention of our readers to an article with the above title, which will be found on the first page of the present issue. It is curious, as showing that Spiritual sciences, such as now strike the majority of *soi-disant* philosophers with wonder and incredulity, have been preserved uninterruptedly among a comparatively barbarous people. It affords some illustrations of facts and philosophies unfolded in the March number of the *Sheniah*, in an article entitled, "MAGIC AND WONDER-WORKING," which article may be read with profit in connection with the report of the sayings and doings of this Hindoo priest. The writer will please accept our thanks for his interesting report.

FOREIGN CORRESPONDENCE.

SPIRITUALISM IN ENGLAND.

LONDON, June 10, 1853.

MY DEAR BRITTAN:

Accept my warmest thanks for the first number of THE SPIRITUAL TELEGRAPH, Vol. II., which you were so very kind as to send me. It makes a very beautiful appearance, and is all that could be desired in every respect, and reflects much credit upon the taste and enterprise of its publishers. All who have seen it here speak in the highest terms of praise, both in regard to its contents and general appearance. Ere long you may look for quite an increase to your subscription list from this side of the Atlantic.

The Spiritual work has fairly begun here, and is quietly progressing among the higher classes, although at times since our arrival, the clouds have looked black and threatening; but in the darkest moments, when the heart was the saddest, a gleam of sunshine has suddenly burst upon us, and our hope and courage have been renewed, and we have pressed on with brighter prospects. How true the saying, "That which was against us to-day, may be for us to-morrow," and we have often found this to be the case since we came here.

When we first arrived in London, Dickens' *Household Words* came to the fight against us, and, in its egotism, it flattered itself that it had entirely demolished the whole structure, foundation, and all of modern Spiritualism; that its humble instruments would be compelled at once to fly England; yet here we are hard at work, and doing better than ever, thanks to its advertisement.

Next came forth the valiant G. H. Lewes, the literary hero of the *Leader*, who vainly flatters himself that he is the cleverest man in Great Britain (English clever), but his attempts to explain the phenomena disagreed with Dickens and Mrs. Oliver's "Tooeology," showing very conclusively that there must be a decided error somewhere. He vainly endeavored to make the world believe that he had discovered, in a single hour, what his betters, and far more able men had failed to do after four or five years of patient and careful investigation. He asserted that he had devised and set a very cunning trap for the medium, by which he ascertained that "Hamlet's father had seventeen noses" (wonderful discovery!)—that "Mrs. Hayden was an impostor," and we have no doubt if he had continued his inquiries they would have told him that they were in the habit of answering a "fool according to his folly." However, all that is left in that remarkable trap is the remains of Mr. G. H. Lewes. For a brief period after his *expose* there was great rejoicing in the ranks of the skeptics, and their giant champion was greatly extolled; but, in the very face and eyes of all this, the great work went steadily on increasing as though Mr. G. H. Lewes had never been. At this he was much amazed, and wondered exceedingly that people could not see with his eyes, or as he did. For a little time after this there was a calm upon the troubled sea—short, however, in its duration, and, to transpire the words of the great poet, "After every calm comes a tempest;" for there were mighty influences at work gathering up all their forces to crush, with one tremendous blow, the "RAPPERS." At last the storm came, and burst upon us in all its relentless fury, and the *Zoist* poured forth its volumes of fire and smoke (more smoke than any thing else). The hero of a thousand hard-fought battles in the cause of mesmerism and materialism—the redoubtable Dr. John Elliotson, whose organ of self-esteem, to use the words of a learned phrenologist, is twice seven, or larger than any other professional man in England—this person, evidently piqued that he had not been the first called upon in this country to investigate the phenomena, determined to be revenged for the fancied slight. Accordingly, Mrs. Hayden received an invitation to give a *séance*, for a party of eight persons, at the house of a gentleman in the vicinity of Hyde Park. Not one of the persons was she acquainted with, or had ever seen before. Among the rest was Dr. Elliotson, *incoq*, and who remained so until near the close of the sitting, when, by an inadvertency, one member of the party addressed him by name. At the close of the *séance*, which was one of the most successful Mrs. Hayden has ever given in this country, the doctor expressed himself highly gratified and fully convinced of the phenomena, and the entire good faith of the medium. At parting, Mrs. Hayden politely invited him to call on her at her residence, and investigate still further, of which courtesy he availed himself, and also brought with him a friend, and so the matter rested until the appearance of the April number of the *Zoist*, in which she received, as a return for her kindness, the most outrageous abuse and falsehood.

Again were the skeptics in ecstasies, and, raising high their voices, they shouted with exceeding great joy. Several of the weekly journals copied the article. Among the rest the London *Examiner*, endorsing it with remarks of its own. Not one of the papers that did so would have considered the authority of the *Zoist* worth a single farthing on any other subject than the "Rappings." The article referred to was illustrated with woodcuts, showing how the thing might be done, or was done, and wound up by stigmatizing the whole thing as a transparent humbug. Many of the friends of Elliotson are exceedingly vexed at the foolish and absurd course which he has pursued, both in regard to the subject and to Mrs. Hayden, justly fearing that it will injure the usefulness of the *Zoist* in the cause of mesmerism.

At the present time the opposition seems a little paralyzed, and the skeptics are anxiously looking round for another champion to fight their battles with more success. The table-movings, which are now of daily occurrence in almost every family in Europe, has confounded the unbelievers for a time. I presume that, long before this, you have read Robert Owen's manifesto in regard to the Spiritual manifestations. He is one of Nature's noblemen, who, when once convinced of a truth, fears not to speak out his convictions to the world, heedless alike of their opinion, and what they may say of him. It is, indeed, a pity that there were not many more such men.

Not least among the good friends of the cause is Dr. John Ashburner, a very talented and scientific man, translator of Baron Von Reichenbach's work, and author of the notes to the same. He takes the ground that the manifestations which are classed under the heads of rapping, writing, etc., are produced by a Spiritual agency. Dr. Ashburner has a large circle of influential friends to whom he has endeared himself by his universal kindness, great knowledge, and goodness of heart. It is well known that for a long time he has contributed to the columns of the *Zoist*, and, in fact, has been its life; but his large, expansive, and liberal views were too much so for its present narrow-minded conductor, and so he has withdrawn from it altogether.

The Rev. Charles Beecher's pamphlet on Spirit-manifestations has reached here. From a hasty perusal of its contents I am inclined to say to him, as was said to Paul, "Much learning hath made thee mad." All that I have conversed with, who have read it, pronounce it a very insipid affair, as they were prepared to look for something of a higher order from his pen, but it is an undeniable fact, that all who have written against the Spiritual phenomena, however talented, have utterly failed to make out even a plausible argument; in fact, not one of the writers of any note who have done so, but would be quite ashamed to acknowledge their articles, if written half as stupidly on any other subject.

Do you possess any knowledge in regard to a man who styles himself the Rev. H. Mattison, and who professes to be the author of a slanderous book on what are denominated the Spiritualists of the present day, entitled, "Spirit Rappings Unveiled?" Having been shown a copy of his libelous trash and bombast, I thought I would just ask the question for information, never having heard of the great gun before.

He professes to be a Methodist clergyman, and I should judge him to be so from his insane rantings. I observe that you come in for a pretty liberal share of his abuse, and also the Rev. Adin Ballou, a man whose old shoes he is not worthy to wear—a man who is universally respected for his goodness and many virtues. However, I do not think you have any cause to fear being annihilated by a million of such fanatics. He plainly shows his willful ignorance of facts by denying the existence of the whole phenomenon, and his charity by denouncing all the mediums as vile impostors, and the believers as dupes and cheats. In a note to his book he offers five hundred dollars to see a table moved without artificial or known agency. Now, if he will only step this way we will guarantee to introduce him to any number of as respectable families as any that belong to his Church (that is, if they do not at once object to making such a questionable acquaintance), where he can see the tables move to his heart's content, in the way he professes to desire.

It is only necessary to make allusion to a few passages in his book to show the inconsistency and hypocrisy of this individual. He calls loudly on all to avoid ghost papers and books as they would be the "wrath to come." Yet he publishes a book partly made up from extracts from these same ghost books and papers, as he is pleased to term them, and a compilation of all the labels against the Spiritualists that have ever appeared in print; and, what is far worse, and not to be found in any of the publications complained of, a number of revolting wood-cuts of a fanciful devil, with huge head, horns, tail, and a cloven foot, with which the centinels of the Church have been in the habit for ages past of frightening silly old women, weak-minded men, and little children into a belief of their particular creed. But this scarecrow is getting to be altogether too old, and wont answer the purpose much longer, for the people are getting their eyes open to the light of truth and reason.

In his wailings about the rappings making people insane, he probably forgets the thousands who have been driven mad through the rantings of such as he is; for it is a well-known and established fact, that religion, as it is called, has been the cause of more insanity than any other cause; and in the United States, the clergyman of no denomination has done so large a share of the work as the Methodists. To prove this assertion, it is only necessary to visit a Methodist camp meeting or church, during what is termed one of their revivals, and witness the mad antics and frightful ravings of this class of religionists.

How will the skeptics reconcile the two above-mentioned books. For a few weeks past they have been founding their salvation on Rogers' Book, but that will not last them long. The mediums are daily increasing here, and there are several very good ones in the families of some of the nobility, but I am not at liberty at present to mention names. I will endeavor to write you a more interesting letter soon, until which time, believe me, as ever,

Yours, very truly,

W. R. H.

SPIRIT TELEGRAPHING WITH PHILADELPHIA.

We saw the writer of the following letter on occasion of his late visit to this city, when he informed us in substance, that until recently, he had been engaged in lecturing against the claims of the Spirits, but that his skepticism had given way before the force of irresistible facts.

We learn from Mr. Long, husband of the medium, that it was between eight and nine o'clock in the evening, that Mr. West requested the Spirits to take his message to the circle convened in Philadelphia, and it will further appear from the letter of Mr. W. that they complied with the request, conveyed the dispatch, and were back to this city at a quarter past nine.

[Mr. and Mrs. Long have their rooms at No. 9 Thompson-street.]

PHILADELPHIA, July 3, 1853.

Dear Sir—You will recollect I made an arrangement with my wife and nephew (Spirits) at your house to take a message to the circle in Philadelphia, which was convened at Mr. Gordon's on Wednesday.

On last Wednesday evening I met with the circle, and was informed, they both announced their presence, said I sent my love, etc. This is so remarkable a fact it is worthy of general circulation.

Knowing it would deeply interest yourself, Mrs. Long, and your particular friend, Mr. Davis, I have dropped you these lines. They [the Spirits referred to] were in Philadelphia twenty minutes before nine, and back to New York by your time, at fifteen minutes after nine.

Yours, etc.,

WILLIAM WEST.

The numerous occurrences of the class here indicated, seem to afford very strong presumptive evidence that a regular system of Telegraphic communication, with different parts of the country and the world, might now be established, through the agency of the invisible powers. We hope that some one who has the requisite time and ability will undertake a systematic course of experiments.—Eb.

TYPOGRAPHICAL ERRORS.—In the *Telegraph* of the 3d instant—the communication purporting to be from John Chrysostom—an error occurred, which we did not see, for the reason, probably, that we did not read the proof of that article. Our readers will make the proper correction by substituting *improvement* in the place of *imprisonment*.

Also, in our last issue—in the Review of Beecher's Report—second column on the editorial page, for *poor species of poetry*, read *poor species of parrot*. We marked the error in two different proofs, but the types carried the day at last.

A CLEVERLY MEDIUM.—A friend writing from Byron, Genesee Co. says: "The glorious cause of Spiritualism is gradually advancing in this town and vicinity. We hold meetings every Sabbath afternoon, and the people are addressed by Mr. Bentley, who was formerly a Baptist elder but is now entirely magnetized and controlled by the Spirits, and made to teach very different sentiments from those which he entertained previous to his being placed in this superior condition."

SPIRITUAL TELEGRAPH.

NEW YORK, SATURDAY, JULY 16, 1853.

BUSINESS NOTICES.

AN EXPLANATION.—Our Patrons are respectfully informed that the subscription and mail books of the TELEGRAPH are left entirely to the care of our mailing clerk, and consequently the proprietors themselves do not know at what particular time the subscription of any one of their patrons may terminate. Moreover, the business of the office is so managed that when a subscription expires the name no longer appears before the person who writes the wrappers. The reader is requested to accept this as an explanation for any seeming abruptness which may characterize the discontinuance of the paper.

ADVERTISING.—The Publishers will insert a limited number of advertisements, as circumstances will permit, always providing, the subject to which it is proposed to invite public attention is deemed compatible with the spirit and character of the paper. All advertisements must be paid for in advance, at the rate of 15¢ per line per line, for the first insertion, and 8 cents per line for each subsequent insertion.

ALL ORDERS FOR BOOKS AND PAPERS.—Except from those wholesale dealers with whom we have open accounts—should be accompanied with the cash. When books are to be sent by mail, the remittance should be sufficient to cover the postage, otherwise the purchaser is required to pay double at the place of delivery.

HONOR TO WHOM HONOR IS DUE.

An instance of superior discernment and skill in dental surgery, has recently come under our immediate inspection, and the results are so important that we can not resist the inclination to make a simple record of the facts, for the benefit of others who may be in a situation to require a scientific practitioner.

For the last ten or twelve years, Mrs. Charles Partridge has been seriously afflicted with an abscess which formed under the left side of the lower jaw, and extended entirely through the integuments and muscles of the cheek, and upward through the gum. Not only has the patient been subject to extreme pain during a great part of this time, but her general health has been impaired in consequence, and the discharges of purulent matter, externally, have been almost uninterrupted. All her efforts to obtain relief were unavailing, notwithstanding she consulted several of the most distinguished physicians and dentists in this city, and others, not less celebrated, in Boston.

During the last four years the case of Mrs. P. has been treated by a gentleman of acknowledged science and skill, but without obtaining any important results, his diagnosis having been founded on the supposition, that the difficulty had its origin in a *scrofulous state of the system*, in which opinion he was sustained by other distinguished medical gentlemen. It was presumed that the disease (scrofula) had developed itself in a process of the jaw which, in consequence, had become carious, and that the inflammation incident to carious bones had produced the abscess. Moreover, the opinion was expressed, that ultimately it might be necessary to amputate the diseased portion of the jaw, extending from the posterior angle, anteriorly to the center of the chin. This was not likely to be a very pleasant kind of treatment, and the patient, as may be supposed, was inclined to postpone the operation.

Some time since, Dr. H. E. Schoonmaker called on Mrs. Partridge, and having examined the diseased part, very promptly assured her that the nature of the case had been wholly misapprehended by those who had preceded him in the examination; that, in his opinion, her sufferings had been occasioned by an invisible *wisdom tooth*, which should have made its appearance some fifteen years since; that the tooth was, doubtless, fully developed in the jaw, but had not appeared on account of the protuberance of the gum. Dr. S. expressed his conviction that the tooth was dead, and being now a foreign irritating substance, had produced the abscess; and that if it were removed, a cicatrization would doubtless succeed. Such an opinion had never before been expressed by any one, and, as the reader will naturally enough conclude, the patient was but little disposed to entertain this hypothesis, especially as it contradicted all the learned opinions she had received from the beginning. A distinguished clairvoyant was also consulted, but the examination failed to discover the cause of the difficulty, and the treatment prescribed was wholly unsuccessful.

While Mrs. Partridge was undecided, the Spirits were repeatedly consulted, and always with the same results. Invariably, and through different mediums, some of whom had never heard of Dr. S., the invisible counselors directed her to go to Dr. Schoonmaker and allow him to perform an operation. Such instructions were several times given to different parties, through Mrs. Brown, of 78 West 26th Street, and Mrs. Coan, whose rooms are at 382 Broadway. Although the patient still had undiminished confidence in the professional ability of the gentleman to whom she had confided her case for four years, she nevertheless yielded so far as to request Dr. Schoonmaker to perform the operation he proposed, which, to the surprise and joy of the patient and her friends, resulted in the discovery and removal of the offending tooth. Immediately the discharges ceased; from that day the pain and inflammation subsided, and the diseased parts now appear to be rapidly healing.

Dr. Schoonmaker is, we believe, as reasonable in his charges as he is skillful in his treatment, and being, withal, a gentleman of refined tastes and polite manners, we have great confidence in recommending him to our friends, as a successful and agreeable operator. Dr. S. may be found at his residence, No. 175 Twelfth Street, one door west of University Place, in this city.

THE DEVIL IN ILLINOIS.

The power which enables men to see without eyes, to "speak in unknown tongues," to "heal the sick," and which causes children to preach "sermons, characterized by a depth of thought that would do credit to our most eminent divines," is said to be the devil. Now, we strongly suspect that the personage referred to is *not* the author of these things, but if he is, it must be acknowledged that he is able to make eloquent preachers at much less expense than theological seminaries are accustomed to produce them. This we infer from the subjoined account of an example, which we find in a late number of the *Belvidere (Ill.) Standard*. Whoever made young Barnes an able minister, required but little stock and a small outlay of time and learning, and since he is made, a very small salary would, probably, suffice to support him. The following is the article from our Western cotemporary:

We learn that there is a boy on Bonus Prairie by the name of Barnes, who preaches under the "*Spirit Rapping*" influence, as we call it, for want of a more expressive term. We are informed, by a man who lives on that Prairie, not a great way from the boy's father's house, and in whose statements we place the most implicit confidence, that by forming a "circle" around the table and requesting what is required from the boy, he will immediately pass into this peculiar and extraordinary state resembling a trance, and begin to preach. He is a young and ignorant boy; about twelve years old, but his sermons are characterized by a depth of thought that would do credit to our most eminent divines, and expressed in the most clear and elegant language.

MESSAGES FROM THE SPIRITS.

PROVERBS BY THE SPIRITS.

BY C. HAMMOND, MEDIUM.

CHAPTER VII.

Hate is hell; love is a passion; wisdom is a joy; want is a desire; and want, wisdom, and love are heaven. No place is hell where virtue reigns; no place is heaven where vice prevails.

As out of place is out of order, so out of wisdom is out of harmony. As out of harmony is out of wisdom, so out of wisdom is out of heaven.

A rich man carth for his riches, so doth a poor man for his wants. He who careth for his riches rather than his wants, maketh unnecessary cares to himself. He who is rich may become poor, and he who is poor may become rich.

Envy no man what he hath; since he who hath much wanteth more, and he who hath little wanteth what he hath. There is a want which needs pity; there is a wisdom which that want desires; there is a heaven which riches can not reach; and there is a sorrow which wealth can not remove.

I stood beside the rich man when he groaned for wisdom, but he heeded not my counsel; I said to him, "Who hath multiplied thy vexations?" And he said unto me, "Vexations are my companions; day and night have I toiled; night and day have I wrought; but vexations harass me continually."

Then I said, "Lookest thou on thy neighbor? Seest thou thy neighbor who calleth thee blessed! Dost thou not know that he coveteth thy wealth?" And he said, "Verily he coveteth not my care." Then I said, "Care and wealth are companions, and what God hath joined together let man not put asunder."

Then came I near the poor man, and said I unto him, "Wouldst thou become rich?"

And he said unto me, "Riches are convenient, and poverty is distressing; riches are honorable and wealth maketh many friends; make thou me rich."

I said, "Wouldst thou welcome the cares of wealth?" He replied, "The cares of wealth will not disturb me; make me rich that I may make myself and others happy."

Then I said, "Riches are not for thee; for when thou seekest them for others, they take wings and fly from thee—knowest thou not that riches have wings?" And he said, "Wings never convey riches to me."

I said, "Neither do rich men make wealth with wings. When they catch the bird, they crop the wings, lest it fly away. They want not wealth for others, but for themselves. Thou seekest it to do good unto others; and when thou findest it, thou dost not crop off the wings, and thus it fleeth from thee like a bird out of its cage. From this thou wilt learn that thy soul is not troubled with the cares of keeping what thou desirest for others, but rich men must care, and keep the bird cropped or caged, or it will fly away."

Then the poor man inquired, "How can the rich man enter into the kingdom of heaven?"

I said, it is easier for a cable to pass through the eye of a needle, than for the rich man to enter into heaven." The man replied, saying, "Is there no rich man in heaven?" I said, "No rich man can enter heaven—and wouldst thou understand the reason?"

He said, "I would know."

"Listen, then, unto me. He who is rich crops or cages his birds; he careth not for others; he liveth for himself alone; his wealth never reaches the poor, for it can not go out of doors. Heaven is not in the cage; it is not in ananssing wealth; it is not in the cares of riches; but heaven is in doing good with the means of good; it is in visiting the poor and the needy; it is in letting the birds perform their mission; it is not in coveting for self alone, but in coveting only to do good; to bless the children of want, to make others happy; and he who doeth thus can not become rich; he who doeth not thus can not enter the kingdom of righteousness and peace. When thou shalt seek the good of thy brethren with the means of blessing them, and make them happy in receiving as thou art bestowing, thou wilt be in the kingdom of right, and that kingdom is peace and joy; but he who withholdeth his riches from making others blessed, enters not into the sanctuary of wisdom, nor shares in her blessings."

The beggar hath sadness only as his heart melts with gratitude.

Gratitude is refreshing to giver and receiver. It is the companion of justice, the child of mercy. Hast thou received it? What hast thou not received! That which thou hast is a gift; that which thou hast not, depends on what thou hast.

The ungrateful man robs thee of thy good will; so he who enveth thee for thy charity shall come to want; and no man will remember to pity.

The needy make returns for mercy; so he who scattereth wealth shall find it after many days. The man who ruleth the wealth of a nation is the man who sows not, nor toils, but he labors to save a nation of its cares.

Study economy in thy expenditures; not avarice in making others happy.

Show thyself a friend of right; neglect not to renew thy strength; mock not misfortune; reject not instruction; seek wisdom; work righteousness; invite peace; counsel prudence; serve God; detest idols; hate wrongs; love truth; avoid folly; save thyself; make peace; work not wrath; provoke not resentment; unite thyself to holiness; and thou shalt find thyself like unto the man who sold all he had and gave it to the poor; for the Lord hath no need of these things which want asketh of thee.

A SPIRITUAL THEOLOGICAL INTERVIEW.

BROTHER BRITTAN:

Much having been said and written of late about the "infidel tendency" of modern revelation, I would invite the attention of your readers to the following communication from the spirit of my father, given a few evenings since through the hand of Mrs. Coen, medium, No. 382 Broadway. After the usual preliminary questions, relative to arrangement of the circle, etc., the following questions were asked, and the accompanying answers received.

Ques. What spirit is present to communicate with me?

Ans. Your father.

Ques. Father, will you give us, to-night, your views regarding some of the popular doctrines of Christianity?

Ans. I will endeavor to give you, my son, such answers as I believe to be true to the questions which you may propound.

Ques. Do you think the Bible to have been the result of the direct inspiration of God?

Ans. No, the Old Testament is, in the main, nothing more than a history of the times in which it was written.

Ques. Should we regard its teachings as being invariably correct?

Ans. Are there not passages which do not, to your own judgment, look reasonable?

Ques. By what rule, then, shall we be able to discriminate between the doctrines which are true, and those that are false?

Ans. Have you not reason to guide you?

Ques. Should we regard Christ as God?

Ans. No, as the Son of God only. There is but one eternal God. Now, if Christ were God, and Christ died, then did God die also.

Ques. Are not all men the sons of God?

Ans. Yes.

Ques. Then how did Christ differ from us in the nature of his being?

Ans. Only in the fact that he was more holy—a perfect man.

Ques. Was there any thing miraculous attending the conception and birth of Christ?

Ans. No; Joseph was his father. If you think Christ God, then should you worship the mother of Christ more than him.

Ques. Did Christ's ascension differ from that of any other spirit when freed from the flesh?

Ans. No.

Ques. What was Christ's mission on earth?

Ans. The same as that of each and every human being, viz., "Peace on earth, good will to men." He fulfilled his mission, and was, therefore, the more holy.

Ques. How did ancient inspiration differ from modern inspiration (or Spiritual impression)?

Ans. Ancient and modern inspiration are the same.

Ques. Do you regard the Old Testament, in the main, as a good rule of life?

Ans. Christ's Sermon on the Mount contains the whole plot of Christianity; that will teach or prepare you for a future state of happiness, if you avail yourself of it.

Ques. Is the Bible account of the creation true?

Ans. If there were but one race of men upon the earth, then might the story of the creation of Adam and Eve appear more reasonable.

treatment of the most skillful physicians, it is known as a fever which exhausts itself or the patient—one or the other must die. But clairvoyance accomplishes in a few hours what the medical science of modern days classes among impossibilities.

Combined with the tea, in the removal of this fever, was human magnetism, sometimes called psychology. I can never forget the morning when the following miracle was wrought upon me. The physician, who had seen me but two days previous, gave it as his opinion that I should be obliged to remain in bed six weeks, and abstain from food twenty days longer. I had already sunk so low in physical strength that I could not turn in bed, nor assist myself with my hands. And my food and medicine, for nearly three weeks, with but few exceptions, had been confined to Congress Water, which I drank freely. Such was my condition when Mrs. Mettler, in accordance with her interior directions while in the clairvoyant state, came to my bedside, and, taking my hand in her own, and gazing a few moments steadily in my eyes said, "You can rise up in your bed." The requisite strength and confidence to do so flowed throughout my system in an instant; and I forthwith raised myself up with ease. Now she made *passes* down my spine, and over my entire body, and bade me walk from my bed to a chair, which had been prepared for the purpose, about four yards from the bed I was occupying. This I did with astonishing ease; and I rested in my chair that day nearly four hours. Thus I substantially took up my bed and walked.

Every morning, about the same hour, I was magnetized (or psychologized) by the lady whose name and name you have frequently heard of; and in ten days I could drive out and enjoy the sunlight and air. But here let me acknowledge the careful nursing which I received at the hands of Mr. Mettler, to whose prompt attention and fraternal watchfulness I owe much of the health I so rapidly received. And I trust he will always thus coöperate with his companion in her visits to, and treatment of, the sick and distressed.

The harmonizing and tranquilizing influence of this illness upon my body and mind was deep and thorough. I am more healthy now than I have been for years. My entire system has experienced a species of regeneration or purification; and my mind is vastly more free to explore the infinite ramifications of those great and lofty subjects which will constitute the vital system of my future volumes—The Great Harmonia. While I continue on the earth my life shall be devoted to the work of human happiness and progression; and, brethren, my prayer is that you, and all who see the Truth as it is in Nature and God, may lovingly and zealously coöperate in the full and complete accomplishment of the same ends.

Yours, in the bonds of affection, ANDREW J. DAVIS.

The price of the book is twenty-five cents, paper bound, and thirty-eight cents in muslin. For sale at this office.

FROM OUR WISCONSIN CORRESPONDENT.

OMRO, WINNEBAGO COUNTY, WIS., June 25, 1853.

DEAR BRITTAN:

This pleasant village, with good society, and cheap and excellent land, is the home of many firm believers in the Harmonical philosophy. Dr. P. W. M'Allister, and others, began early to investigate both the philosophy and phenomena, and soon became confident of the intercourse with the Spirit-world. Circles, lectures, and communications, together with books and papers, have done their work, and the effect is, that nearly all the thinking and intelligent minds in the place, and in the immediate vicinity, have become Spiritualists, and the sectarian churches seem paralyzed, and stand like dead trees in a forest. Many other places in our State are in a similar condition, each of which could furnish its peculiar facts and history, and some of which are not less remarkable or startling to those who are ignorant of the causes, than those related in your and other papers. But I am not good at relating stories or incidents, and hence seldom send to a press any experience with circles and media, nor am I good at relating what I have heard, however well authenticated; I therefore only send you notice of the general condition of this place, and invite the attention of our friends coming to the West, either for a visit, or to locate, to this point, as one where the light shines. The West is not far in the rear of the East in this great work of human redemption. There is more freedom here from superstition and bigotry, but less leisure to attend to Spiritual and eternal affairs, and hence, the greatest obstacle here is a want of time to examine—most persons making this life the principal and primary object of effort and exertion, and the Spiritual and eternal life the secondary and inferior object to be attended to at leisure, or on Sundays, when there is nothing more pressing, and they are not too tired or sleepy.

I will now relate two cases of good for those who call only that good which pertains to our bodies. A friend of mine, Mr. A. Vanderpool, of Waterloo, in this State, had his thumb torn badly to pieces by a circular saw. He sent for a healing medium (Miss Folum) only half a mile, who magnetized and bound up the wound, and he assured me that, during the entire process of healing, there had never been the least soreness or pain in it, or connected with it, either in dressing or otherwise. He is a Spiritualist, but not a medium, and the influence was extended to, and upon him, through other systems.

The other case was a girl, a very susceptible medium, in Genesee, in this State. She was engaged in a woolen factory, and caught two of her fingers in the machinery, which took them off near the root of the nails. Her guardian spirits immediately took magnetic control of the hand and arm, and through her sisters prescribed the doing up of the wound, etc., and she suffered no soreness or pain during the whole process of healing, and often used it harshly without injury. Being herself a medium, the influence was thrown directly on her by the spirits, without the intervention of another system. All these points and differences should be noted and explained by our philosophy, as they all can easily be.

I shall lecture a few weeks more in this part of the State, and then commence working my passage toward the National Convention of Spiritualists, which I hope to meet at Rochester, in September.

Yours, for Freedom and Progress,

WARREN CHASE.

CAN INSECTS TALK?—A striking instance of the possession of a capability of spreading intelligence, and that of a somewhat abstruse character, is furnished by experiments that have been made by Huber and others upon bees. Every one is aware that the queen-bee is an object of the greatest solicitude and attention to all the workers of the hive, and yet among so many thousands all busily employed in different and distinct parts of the colony, it would appear impossible for them to ascertain, at least before the lapse of a considerable time, whether she was absent from among them or not. In order to see whether bees had any power of conveying news of this kind, the queen-bee has been stealthily and quietly abstracted from the hive; but here, as elsewhere, ill news was found to fly space. For some half hour or so, the loss seemed not to have been ascertained, but the progressively-increasing buzz of agitation gradually announced the growing alarm, until shortly the whole hive was in an uproar, and all its busy occupants were seen pouring forth their legions in search of their lost monarch, or eager to avenge with their stings the insult offered to their sovereign. On restoring the captured queen to her subjects with equal secrecy, the tumult speedily subsided, and the ordinary business of the community was resumed, as before the occurrence. That in such cases as the above narrated, information, and that of rather a complex character, was transmitted by one insect to another, can not be doubted—but by what means! All that has been ascertained upon this point is, that the ants and the bees cross their antennae in a peculiar manner with the antennae of the others that they encounter, and this action being repeated again and again, seems to be a mode of communicating intelligence common among the insect race.—*Rhymer Jones' Natural History of Animals.*

ANOTHER NEW BOOK.

MRS. SEMANTHA METTLER, THE CLAIRVOYANT; being a History of Spiritual Development, and containing an account of the wonderful Cures performed through her Agency. By FRANCES H. GREEN.

"Goodness is only greatness; in itself it rests not on externals, nor its worth derives from gorgeous pomp, or glittering pomp, Or choicest of gems, or splendid of birth; It lays its deep foundations in the soul, And piles a tower of virtues to the skies, Around whose pinnacles, majestic, roll The clouds of sorrow, starred with angel-eyes."

New York, Published by the Harmonial Association, No. 100 Nassau Street.

Some five years since, Mrs. Mettler was unknown to the world. Her name had not passed beyond the little circle in which she was accustomed to move and by whom she was deservedly beloved. It was her desire to remain in the same obscurity, and her sensitive nature was instinctively disposed to shrink from contact with the rude and thoughtless world. And at length when circumstances, and especially the gradual development of her remarkable powers, began to index the opening future and to dimly foreshadow the duties and responsibilities of her life, she was filled with emotions of mingled doubt and apprehension. The writer of this was an interested witness of the mental struggle that ensued, and well remembers how constantly she endeavored to escape from the open sphere of general observation, and sought—only because she dreaded notoriety—to limit the knowledge and exercise of her powers to the little circle of her fireside and immediate friends.

But five years have sufficed to work a great change in the condition, habits, and prospects of Mrs. Mettler. In this brief period her name has found its way into almost every part of the Republic, and scattered abroad, all over these States, are those who rise up and call her blessed; for when they were ready to perish she visited them, and a spirit of healing went with her. Many have found in her touch a soothing power and a vital energy which gave them the most delightful repose, or filled them with new life and hope. By the exercise of her powers Mrs. M. has very naturally acquired a degree of confidence, and no longer exhibits the reluctance which characterized her early experience.

We have known Mrs. Mettler long and familiarly, and from a careful observation of her powers we are led to regard her mission as one of singular interest and great practical utility. It is not, of course, pretended that she is an infallible oracle; it is not presumed that she has discovered the art of making mankind immortal in the flesh, or that her impressions on all subjects are to be received with unquestioning confidence. Whoever claims these things for any human being, may be actuated by devoted friendship, but he is neither a prudent counselor nor a true philosopher. As imperfection attaches to all human powers and conditions, the truly wise are never unconscious of their weakness when they most realize their strength.

But we took up our pen to notice the memoir as well as the subject of whom it treats. Mrs. Green, who is known far and wide as a graceful and vigorous writer of prose and verse, appropriately dedicates the work under review in the following words:

"This volume is affectionately inscribed to the diseased and suffering; may it go forth as a herald of glad tidings, to proclaim that angels stir the waters in which the sick are healed."

The biography of Mrs. Mettler is a handsomely printed volume of 115 pages, and is embellished with a beautifully engraved and life-like portrait of the clairvoyant. We quote the following from the author's preface:

The facts herein recorded, from the illustration which they furnish of psychological phenomena, and the relation they bear to the most important developments of the present age, are, in fact, the property of the world, and should be disposed of accordingly. If the events narrated are not of a brilliant order in a merely exterior point of view, they yet exhibit in a moral sense some of the most beautiful principles which could be embodied in any human life. The truly great things of the spirit come not in the gorgeous splendor of worldly pomp, to be unfolded in the broad glare of noonday; but softly and silently as the evening dew their ministry is imparted, and we see it only in its energizing results.

The book contains a brief narrative, comprehending the chief incidents of her early life, with a more particular account of her recent experience, wherein well authenticated facts are cited to illustrate her peculiar powers. Her examinations of the sick and her psychometrical delineations afford convincing proofs of her susceptibility to the most delicate impressions, from the physical and mental conditions of others, while the examples of her psychological power over her patients, we venture to say have scarcely ever been equaled by any person, male or female, in this country. The book contains a number of facts, of the several classes here indicated, which can not fail to arrest the attention and establish the faith of the reader. From among a number of facts, equally remarkable, we extract the following, which was originally communicated to the editors of the *Spirit Messenger*.

ACHIEVEMENTS OF HUMAN MAGNETISM.

BROTHERS: The spirit moves me to write you this morning, and to give you, and the many friends of the Harmonial Philosophy, an account of my recent illness. And here let me express my gratitude for the many exhibitions of fraternal love which my late condition excited in the bosoms of the friends of truth and harmony.

The question has been often asked, "How could you have been so ill?" And I have noticed with considerable interest the various speculations which the question has developed. My illness was occasioned by a typhoid fever—the concentration of all fever diseases. And among all the theories as to the origin of such a fever in my organism, I have noticed but one which approaches any where near the real causes of the physical disturbance in question. In truth, friends, it is impossible for me to ever have any other fever, except for a few days, while my spiritual or mental exercises continue so excessive and exalted.

Previous to my illness, for six weeks, I was constantly engaged in writing upon the most stupendous subject that ever incited human thought; and my whole mental organization was exercised extremely; for my subject is "God—the Ruler of the Universe." This extreme exercise of the spiritual faculties pressed my entire system into the extreme positive state, which inevitably develops the fever that caused my exceeding prostration. Those friends who have familiarized their minds with the Philosophy of disease, as unfolded in "The Great Harmonia," Vol. I, will readily understand the causes and nature of my illness. But enough of this.

My principal object in writing is to relate the wonders of my restoration. In the early stages of my fever, I was daily visited by an allopathic physician of acknowledged skill and ability; but, as my complaint became more positive, his faith in my ultimate restoration to health subsided, and it was generally believed, by those who witnessed my condition, that I should soon become a permanent resident in the Spirit-land. But Mrs. Mettler, of Bridgeport, Conn., hearing, through a notice in the *Messenger*, of my condition, came immediately to Cambridge, where I was temporarily residing. My case was submitted to her inspection, and her diagnosis of the symptoms was exceedingly accurate. Out of several millions of medicines which exist in the world, her discriminating perceptions selected, for my case, two simple vegetable remedies. Of these a tea was made and administered according to her directions. Through the agency of this simple tea, the applicability of which to my complaint the wisdom of a clairvoyant only could discover, my fever was subdued.

Now, I put this down to the credit of clairvoyance; for the typhoid fever is the most obstinate of all positive disturbances; and under the

Interesting Miscellany.

THE HOME-GONE.

REV. A. BRIDGES.

Al! why should bitter tears be shed
In sorrow o'er the wounded and
When, verily, there are no dead
Of all the children of our God?
They who are lost to outward sense,
Have but flung off their robes of clay,
And, clothed in heavenly radiance,
Attend us on our lowly way;
And oft their spirits breathe in ours
The hope, and strength, and love of theirs,
Which bloom, as blossoms the early flowers,
In breath of Summer's vernal airs;
And silent Aspirations start
In promptings of their purer thought,
Which gently lead the troubled heart
To joys not even Hope had sought.
While sorrow's tears our eyes have wet,
Shed o'er the consecrated dust,
Too much our darkened souls forget
The lessons of enduring trust.
Not then we heed the hallowed joy
Their presence would inspire in us,
That Time or Fate can not destroy,
Or even Death make only thus
Not then we mark the cheering light
Of their serene and love-lit eyes,
Which look out from the Infinite
Like stars from your unbounded skies
Though sorrow brings her hidden good,
And tears their dewy benison,
Not always o'er the spirit shroud
Their darkness overcast the sun.
The rain, whose blessed coming burst
The sweetest flower of blushing spring,
If through its cloud no sunlight burst,
Would blight her loveliest blossoming.
Tis well the heart can lose its tide,
And gently pour the soothing tear,
When joyful hope is crucified
In death-pangs of the loved and dear;
But when from her sepulchral prison
Their angels roll the grief away,
Then yield ye to the new air's
And own her everlasting way;
With spirit-glance, undimmed by tears,
Look upward, and forget the clod,
For brighter than yon million spheres
They wheel around the throne of God;
And echoes from their coral song
Come quivering down the blue expanse,
Like murmurs from the insect throng
That on the beams of sunset dance.
Let living trust serenely pour
Her sunlight on our pathway dim,
And shade can have no terrors more,
But holy joy shall walk with him.

SKEPTICS CONVERTED.

MR. CHARLES PARTRIDGE.

Dear Friend—I observe a notice in the SPIRITUAL TELEGRAPH, requesting persons who have become convinced of the soul's immortality by the modern Spiritual manifestations, to send you their names and a brief statement of their experience. I know not your object, but if it be to subvert the cause of Spiritualism, and my humble name and experience or testimony will aid in restoring any rational being from the gloomy idea of the annihilation of the human intellect, to the cheerful belief of progression in future spheres, then they are at your service most cordially.
First, I will premise that I have been a conspicuous and unshaken believer in the doctrine of total annihilation of the human intellect, on the dissolution of the body, for upward of thirty-five years. Much of my writings on that subject are still extant, notwithstanding my efforts to counteract my former opinions. Secondly, on the announcement of "Spirit Rappings" in Rochester, N. Y., a few years since, and receiving a friendly invitation from the believers in it to investigate the "mysterious phenomena," and expose the "humbug," if it was such, I sincerely embraced the opportunity with a faith that I could discover the mystery. I assure you I left no "stone unturned" on the occasion. But to be brief (which is your legitimate due and wish), I soon found to my disappointment that there existed an invisible intelligence resembling that of my former friends and associates, whom I had long since buried, considering them eternally obliterated or lost, the thought of which has oft drawn from my eyes the "many tears." The facts such as are above stated, however, accumulated from time to time, until at length (about one year since) my present companion and partner for life (although a skeptic herself) became a truthful medium for spirit communications, manifestations, and developments, to my heart's content. Since that time, as I may say without exaggeration, we have had innumerable demonstrations and exhibitions of spirit-existence, influence, and power that have convinced us beyond a doubt of the reality of the future existence or immortality of the soul or spirit of man, and of its progression in wisdom and happiness.
Hundreds of our fellow-beings have witnessed Spiritual manifestations at our house, and we are daily and nightly in the receipt of heavenly visits and missions from spirits that bring us joys inexpressible, and truths like telegraphic dispatches from, or relative to, our distant friends, which are oft corroborated both by verbal and written statements from them.

Yours, respectfully,

JOHN A. CLACKNER,
ELIZABETH S. CLACKNER.

ROCHESTER, N. Y., June 16, 1853.

LETTER FROM ILLINOIS.

BRO. BRITTAN:

Spiritualism is moving onward in this city and vicinity. We have mediums of the several classes, such as writing, tipping, and rapping. We have circles that meet regularly. Some strange demonstrations have occurred at different times, such as the piling up of stove wood, upsetting chairs, tables, etc., tossing the stove hearth across the floor, without any person being near them at the time. Spirits would do this when they wished to converse or call attention. They sometimes make themselves visible when requested to do so. At times the whole person will be seen when the room is darkened, at other times a concentration of light, the size of a person's head, becomes visible; then again, the light will appear in a long shape, some four feet in length, lying horizontally, about the size of a small rod. The spirits here often affirm, that in the course of five years we will see them, and converse face to face. They also say that the slaves of the South will be liberated in about seven years. Also that the landless will be provided with homes.

Spiritualists here generally mind their own business, as rational men should. They make no great bustle or noise, but "still water runs deep." Silently and unperceived, converts are being made on the firm basis of rationalism, from which there is seldom a backslider, such as are common among those to Orthodoxy. We are all handed over to the devil by our Rev. Divines. They say we have grieved away the Holy Spirit, and thus committed the unpardonable sin. There seems to be a general mental conflict everywhere. Agitation of thought is the order of the day. I was once under the bonds of sectarianism—and the first ray of light that began to dispel the clouds of ignorance and misdirection that hung over me, was the science of Phenology. Additional light was received from the investigation of Mesmerism, and of all the different systems of medicine. Here I learned to abhor humbuggery, lying, deceiving, and guessing, for the sake of money and vain honor. In the mean time, I tried to harmonize the Bible and the natural sciences. In this I would often get run ashore, and would immediately fall back on the saying that "The ways of God were past finding out," and that the "Wisdom and knowledge of the world were all vanity and vexation of spirit." I also had fears (hereditary) that I might grieve away the Holy Spirit, and be forever lost, if I should continue degressing. But the degression has proved to me a progression.
Yours, fraternally,
BLOOMINGTON, ILL., June 20, 1853.

MINISTERING SPIRITS.

BY MRS. OLIVER.

They are winging, they are winging
Through the thin blue air their way;
Unseen harps are softly ringing
Round about us night and day.
Could we pierce the shadows o'er us,
And behold that seraph band,
Long-lost friends would bright before us
In angelic beauty stand.

Lo! the dim, blue mist is sweeping
Slowly from my longing eyes,
And my heart is upward leaping
With a deep and glad surprise.
I behold them—close beside me,
Dwellers of the Spirit-land;
Mists and shades alone divide me
From that glorious seraph band.

Though life never can restore me
My sad bosom's nestling dove,
Yet my blue-eyed babe bends o'er me
With her own sweet smile of love.
And the brother, long departed,
Who in being's summer died—
Warm and true and gentle-hearted—
Folds his pinions by my side.

Last called from us, loved and dearest—
Thou the faultless, tried, and true,
Of all earthly friends sincerest,
Mother—I behold thee too!
Lo! celestial light is gleaming
Round thy forehead pure and mild,
And thine eyes with love are beaming
On thy sad, heart-broken child!

Gentle sisters there are bending,
Blossoms culled from life's parterre;
And my father's voice ascending,
Floats along the charmed air.
Hark! those thrilling tones Elysian
Faint and fainter die away,
And the bright seraphic vision
Fades upon my sight for aye.

But I know they hover round me
In the morning's rosy light,
And their unseen forms surround me
All the deep and silent night.
Yes, they're winging—yes, they're winging
Through the thin blue air their way!
Spirit-harps are softly ringing
Round about us night and day.

SPIRITUAL PREDICTIONS.

SAN FRANCISCO, May 4, 1853.

A curious letter on "Spiritual" prevision appears in our columns [*Alta Californian*] of this morning's issue. It was received three or four days ago, before the arrival of a steamer whose coming, it seems, at a day and hour appointed, verifies one of the predictions of the author written in the letter. It will be read by those interested in spiritual concerns with pleasure.

EDITORS ALTA: If you can conveniently afford space in your columns, even by dividing my article, will you kindly give insertion to the following account of a few cases of Spiritual prevision, one of which has just occurred through my humble mediumship, although I am only yet a partial "medium." I have had directions from the same source from which the communication came, to offer an account of it for publication.

On Tuesday morning last, when on board a clipper ship from New York, upward of seven hundred miles from this port, I was induced by the solicitations of other passengers to ask if the time of our arrival here could be possibly foretold by our spirit-friends. The request was made of me very much in derision by some, owing, I trust, chiefly to an honest skepticism on the subject; but others on board had heard of such wonderful manifestations, including prevision, that their curiosity was excited, to say the least of it. For my own part, I was not a believer in prevision, regarding such matters, although perfectly aware that spirits, as they are termed by us mortals, could predict as we can, but with much greater facility, the occurrence of events depending on known laws of Nature. However, I made the inquiry as stated, but half expecting a reply in the negative. I was then rather astonished when I received an affirmative and distinct intimation that we would reach San Francisco on the following Saturday. The communication was from my mother in the Spirit-world, with whom I have often conversed, although not often on such subjects, that is, when my health admitted of it. I soon, however, informed every one of the news. It was of course laughed at and ridiculed unmercifully by some; but for that I do not blame people, although it is by no means agreeable. We were at the time in very light variable winds, and I was told that no one really expected to reach port for about a week. Just to prove that I was not quizzing my friends, which they seemed to imagine, I was induced to bet a dollar that the prediction would be fulfilled, stipulating that the winner should apply the money won to a charitable purpose; but it was voted improper to bet on such a subject. I improved upon that arrangement by paying down a dollar, in order to nullify the bet, the same to be applied in the way mentioned.

The result was that we arrived on the day predicted. But this is not all. On the Thursday I was induced by further solicitations to inquire if the hour of the day when we would arrive could be foretold. We were then, I think, four hundred and ninety miles from town, and had only two days and twelve hours in which to accomplish the distance. I did not believe it possible to predict to an hour or two, yet made the inquiry as before, and received for an answer that we would arrive about nine o'clock in the evening. Of course this should be considered subject to a rational proviso, viz., provided matters were allowed to take their course, unobstructed by any "embodied spirits," who had the power to prevent the fulfillment to the letter.

The ship anchored some short distance below a little after half-past six o'clock in the evening. Just before anchoring, the captain, who had heard that a berth was ready for the ship, came hurriedly on deck, and I heard him say to the pilot, "I wish after all you would take us up." I had been told today the day that the latter had said he would anchor before nine o'clock, or not at all. This was before he had been many minutes on board; and later in the day, that he would anchor at half-past six o'clock. I then began to reproach myself for having often spoken imprudently, by repeatedly stating that they could not be right; for circumstances I believed then would combine in some way to bring it near nine o'clock. I did not reflect and see that it was possible for "embodied spirits" partially to control such an event. I merely state facts, however, but give no opinion on this point. Nor would I think of blaming an opposer of spiritualism for acting conscientiously in opposition; for it might be done now, as it was eighteen hundred years ago, by one who thought he was "doing God service" in opposing the spiritualism of that day. But to return from this digression; the time occupied on Sunday in coming up from the anchorage amounted exactly to the difference required, within a very minute, much within an hour. I have since received a communication regarding the slight variation of two hours or so in four days and a half, which, although more interesting to me than all the rest, I consider unnecessary to publish. However, I was directed, in making the facts public, not to think of blaming any one.

The philosophy of prevision we know scarcely any thing of yet in this sphere, but I have been promised some explanation of the same at some future time. The explanation of a case reported in a late number of the *Spiritual Telegraph* newspaper, as given by Dr. Gray at the New York Conference, might assist us much to an understanding of what appears so mysterious to us in these matters. During the great drought of 1840, in New York State, a clairvoyant predicted five days beforehand that it would cease at a certain hour on a certain day. Here there could be no human agency concerned, and it was fulfilled to the very letter. The clairvoyant stated in explanation, while in the clairvoyant state, that such phenomena took place in the Spiritual atmosphere, which was the interior essence and mover, or mainspring of the natural atmosphere, some time previous to their development in the latter. Consequently, I think that an understanding of the laws of nature governing such phenomena, when attained in

higher states of existence, as well as in the clairvoyant state, would enable scientific minds to calculate the interval which, according to such laws, should elapse between the actual occurrence in the one atmosphere, and its ultimate effect in the other; just as chemists and others can foretell the effects of the action of certain substances upon others. It is only reasonable to conclude that scientific minds, such as Newton and Franklin, continue their investigation in science, along with other studies of a still higher order, after passing from the earth sphere. The communications through Rev. Mr. Hammond, "medium," of Rochester, afford much insight into this subject, showing that predictions are calculated in the Spirit-world, in accordance with laws of nature well understood there, which are scarcely yet even dreamed of by man in this sphere.

On inquiry among my friends here, I find that cases of prevision are by no means unusual, even regarding such subjects as the welfare of distant friends, for such tests are often rendered very useful, both in convincing the skeptic and strengthening the belief of the wavering; some minds are so constituted as to be unable to believe long and steadily in what is so difficult of comprehension, without tests and proofs at regular intervals. A gentleman who is a resident here received by spiritual communication a prediction lately regarding the arrival of a part of his family from sea, which was fulfilled. He has also received a similar communication regarding the arrival of another member of his family from sea, which is predicted for Friday next; and I dare say he feels quite as confident regarding its fulfillment as he would regarding a telegraphic advice as to when any given railway train should reach its destination. I would be glad to inform you next Saturday regarding the fulfillment of the prediction made for Friday next.

I shall conclude with a case in Baron Swedenborg's experience. When embarking at London for a Swedish port, he predicted the day on which he would arrive; which the captain of the ship considered one of the most unlikely that could have been selected. It was, I believe, eight days beforehand, but I need scarcely add that the prediction was fulfilled. I just remember another extraordinary case, similar in some respects to the foregoing, which is not generally known. When at Hartford, Conn., lately, I was told by several reliable persons that being present at a lecture by A. J. Davis, the clairvoyant, residing there, they heard him state toward the close of his address, that he was just impressed that the telegraphic wires from Halifax were then "rapping out" a communication, giving an account of the "coup d'état" by Louis Napoleon at Paris, and the bloodshed, etc., consequent thereon. A few minutes afterward it was ascertained that the message had just arrived by telegraph, but not containing so good an account as that given by Davis, which was proved afterward when newspapers arrived.

I can substantiate all I have stated, and beg to inclose my card. R. C.

FLYING ON THE WATER.—We are glad to perceive that Mr. Brown has not been idle since we last noticed his astounding project of crossing the Atlantic in forty-eight hours, and performing the journey to India and back in a fortnight, for we find that, besides perfecting his invention, and protecting it by patent-right, he has also found leisure to write a very spirited and interesting pamphlet to show how this extraordinary feat is to be accomplished. Having carefully perused this treatise, we are bound, in justice to Mr. Brown, to say that he appears to have placed the subject beyond a mere matter of opinion. Nothing whatever is taken for granted, his arguments being all based on scientific data, without any attempt to exaggerate; the reasoning, too, is so logical, and couched in such popular phraseology, that it is impossible to resist the conclusion that a tremendous speed may be obtained, at least on smooth water, by substituting the flying for the floating principle in sustaining ships when in motion. These principles are radically distinct; the former being exemplified by a bird or a boy's kite, and the latter by a fish or a balloon. How the waves of the sea might affect the invention we are not prepared to say; but, supposing it only to succeed on rivers and canals, it would still be one of the greatest achievements of the age, or, indeed, of any age. On the whole the subject is one of great interest, particularly at the present moment, when such strenuous exertions are being made to increase the speed of steam-vessels; and for further information, as well as for an elucidation of the much mystified subject of mechanical flying, we must refer our readers to the pamphlet itself.—*Mining Journal*.

INSTANTANEOUS FLOWERING OF PLANTS.—On Saturday, M. Laurent, of Onslow-house, Brompton, exhibited to a few visitors some experiments in the instantaneous flowering of plants by a process said to be peculiar. The plants to be experimented upon, a selection of geraniums and a rose-tree, were placed in two deep boxes of, to all appearance, common garden mold, and, having been covered with glass shades or bells, each having a small hole in the top, which was at first plugged, M. Herbert proceeded to water them, if we may use the word, with some chemical amalgam, which, acting upon other chemicals already in the earth, for it was evidently, and, indeed, was admitted, to be prepared for the purpose, caused a high degree of heat, as was evinced by the rising of a steam or vapor within the bell, which was allowed in some measure to escape through the hole alluded to, and, indeed, by the feel of this vapour, M. Herbert appeared to regulate the heat necessary to effect his object. In about five or six minutes from the commencement of operations, the buds on the geraniums began to open, and within ten or twelve minutes they were in full bloom, and the blossoms distributed among the ladies present. The experiment with the rose-tree was unsuccessful, M. Herbert alleging that it had only been in his possession about half an hour, and he had, therefore, not had sufficient time to prepare it. From this it will be seen that the whole of the operation is not so instantaneous as would appear to the mere looker-on at the moment of blossoming; but, nevertheless, the invention may prove useful to those who wish to deck their boudoirs or drawing-rooms with flowers before nature brings them forth in due course, and in which, by-the-by, she is this year somewhat tardy.—*Observer*.

THE REFORMERS are always deemed rash men by the world. Christ was crucified, and for what? To enable the wicked to live in sin and vice. Socrates was forced to drink poison, and why? To enable the youth under his charge to continue pagans and the worshippers of thirty thousand gods. Galileo was persecuted, and why? To make converts to superstition. It was called rashness in Luther, when he declared that he would go to the Diet of Worms, if there were as many devils there as tiles on the houses of his enemies. Wesley preached against bishops, despite all his brethren could say on the subject. Most sects and parties profess to be reformers; but too many of them wish to form and reform the world according to their own particular aim, and not to reform sin, vice, intemperance, and crime out of it. Purity of life and action arise from true reforms. Wicked men and tyrants are alarmed at revolutions—witness the monarchists in France, England, and Austria. But truth will rise, and true reformers should never despair of the "good time that is coming." Hope on, and persevere!—*Boston Investigator*.

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